# HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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## HERALD OF FREEDOM.

### Abolitionists of New-Hampshire, LOOK AT THIS!

It is an appeal from the indefatigable agent of the cause in Massachusetts. We wish, for the slave's sake, that we had such an agent stationed in New Hampshire.—His appeal we can adopt. Now let it be done, and don't, for *God's sake* and humanity's, neglect it, for the paltry concerns that consume the care and the money of abolitionists in New Hampshire. Let other folks spend their money and their time, as they please. They hate our cause. We don't want their money. Abolitionists are bound to maintain the cause of Liberty, without them. What money we can raise among ourselves will be sufficient, for we have God on our side, to bless the contributions. We charge our anti-slavery friends in the name of humanity and of the cause they profess to love, to spend not another farthing of the money God has put under their control, in pro-slavery *politics* or pro-slavery *sectarianism*. They are guilty, if they devote another cent to either. It will stain their skirts with the blood of the slave, and he will point to the crimson spots, in the DAY OF JUDGEMENT. We need not say we copy this without reference to Massachusetts "organizations."

### APPEAL
### TO THE ABOLITIONISTS OF MASSACHUSETTS IN BEHALF OF THE WEEKLY CONTRIBUTION PLAN.

*Dear Brethren and Sisters:*

Your attention is affectionately invited to a brief exposition of the wants of the cause, and to a plan to meet these wants which the Board of Managers of the Massachusetts Anti-Slavery Society have recommended and authorized their General Agent to put into operation.

THE WANTS OF THE CAUSE.

The anti-slavery cause must have money for its effectual advancement. And why? The abolition of slavery cannot be accomplished, unless the public mind of the free States be impressed with the guilt and danger of the system, and the irresistible force of public sentiment enlisted for its overthrow. This conversion of the benighted North can only be brought about by the preaching of the gospel of light and liberty—of that truth which Jesus Christ brought to light, which alone can make all free. For the dissemination of this gospel of truth, we must send forth the living apostles into the midst of the people, and scatter among them those silent messengers which never come too soon, or stay too long; which are never intrusive, and never dull; which may be the companions of our toil and of our leisure—sit by us on the work bench;—converse with us by the winter's fire-side, and accompany us into the summer's field, and even tell us of the wrongs and sufferings of the slave, and remind us of our responsibilities and duties to God and him. The slave must have MEN and BOOKS—*sowers and seed*, before the dreary wilderness which spreads arounds him, can be made to nod with the golden harvests of freedom, happiness and religion, and to resound with shouts of thansgiving and hymns of praise. The *men* we want require necessary food and raiment, (they want no more;) the *books* require paper, types, ink and labor; for both instrumentalities, money is essential.

WHO IS TO FURNISH IT?

In times past, the society has relied too much upon a few cheerful givers, and in its necessities, has been too apt to appeal to the liberalities of a few generous spirits, whose hearts and hands were ever 'open as day to melting charity.' This should not have been so. It is the right and the privilege of the poor widow to cast in her two mites into the treasury of the Lord, as well as of the rich men to cast in of their abundance. But these resources are now, to a great extent, exhausted. The pressure of the times has compelled most of our large contributors to withdraw or contract their donations. This appeal is now made to ALL THE PEOPLE—to the sons and daughters of labor, who feel the dignity of their order, and the bitterness of the insult which slavery casts upon it. This call is made to all who earn their honest bread by the labor of their hands or of their heads; upon the mechanic, the farmer, the day-laborer, the teacher, the lawyer, the physician, the clergyman, to come up to the help of those who are robbed of their wages, shut out from the light of knowledge, denied the protection of equal laws, refused the knowledge of the true God, and of JESUS CHRIST whom He hath sent. Let me implore ALL, old men and matrons, young men and maidens, and the little children whom Jesus blessed, to listen to the cries of millions of their countrymen daily ascending to Heaven from the fairest portions of our land, where the conjugal tie, and female virtue, and 'all the charities of father, son and brother' are but the jest of the slave-market,—where for them is no reverend age, honored manhood, no hopeful youth, no careless childhood; and not think it burdensome, to cast into the treasury of the slave, a weekly oblation.

HOW IS IT TO BE DONE?

By the consecration of a certain sum to the cause, on the first day of every week.—The plan and the way in which it may be put into operation, is briefly this:—Let the friends of the cause assemble in every town, and compute how many weekly contributions, from one cent and upwards, each can procure; let them appoint a treasurer for the town, and constitute themselves as collectors. Perhaps it would be well to have one or two collectors in each school-district. Then let the collectors armed with the money-boxes, (furnished with appropriate devices and inscriptions,) issue forth among their friends and neighbors, not confining their applications to known friends of the cause, and induce as many as possible to take a box, and engage to deposite in it a certain sum on the morning of the first day of every week, and enter the name of each contributor, with the amount pledged, upon a card which will be provided gratuitously from Boston. On the first Monday of each month, let the collectors make their rounds, employ the money-boxes, credit the receipts upon their card, and pay it over to the general treasurer. Let the general treasurer enter the names of each collector in a book provided gratuitously, and credit therein the amount paid by them, and forward the same to H. G. Chapman, treasurer of the Massachusetts A. S. Society, 25 Cornhill, Boston.

In this good work, as in all others, great assistance is expected from our anti-slavery sisters, on account of their zeal and leisure; but it is not proposed to confine the execution of the plan exclusively to them. This plan is considered preferable to the cent-a-week system, because the sums subscribed may be in proportion to every one's ability,—and to the quarterly subscription plan, because there are very many who will be willing to contribute a small sum weekly, who would be unwilling to make a small quarterly subscription, and whose funds would consequently be lost to the cause. Let not the delicacy of any persons shrink from placing the BOX on the mantel-piece, lest it should look like a demand upon their visiter's pockets. It has no designs on others. Its duty is to remind ourselves to discharge our own charitable dues,—not to solicit others to pay them for us.

FEASIBILITY OF THE PLAN.

But, perhaps, some one may think that this is a small affair, after all. Let us see. Suppose twelve men and women in every town procure ten weekly contributors each, of the average sum of three cents. This would amount in a year, to $187,20 cents. Multiply by 300 for the number of the towns, and we have $56,100,60 cts. Deduct one-half, and we have $28,050,30 cts. The success of the cent-a-week plan, partial as it has been, proves the possibility of procuring this large sum by such simple means.—If properly conducted, we doubt not a sum very nearly equal to the largest calculation made above, might be obtained by this plan; for though some towns might do little or nothing, others might contribute vastly more than the sum which makes the basis of the estimate. Only think, dear friends, of the rapidity with which our enterprise would advance, if the sinews of our holy warfare should be thus liberally furnished. And cannot this be done? It can, dear brother or sister, if you, forthwith, without waiting for any special entreaty, will assemble the tried friends of the slave in your town, and set the plan on foot without delay. Do not fail, however, to remind the friends to regard their weekly contributions as an addition to their usual large donations to the cause, and not as a substitute for them.—Should the plan be urged with the zeal, and consequently meet with the success, it deserves, it will probably furnish all the funds requisite for carrying on the cause. Until this is done, however, the friends must still expect to be called upon for larger aid, and we are sure that they will not wish thus to compound the debt they owe to God and humanity.

HOW IT HAS WORKED.

But we do not rely entirely upon theory or calculation, to show the advantages of the plan. It has been tried, and with complete success, in several towns—and that, too, where money had been recently called for, and liberally afforded. In one town, thus situated, where the warmest friends dissuaded any farther attempt to raise money, subscriptions to the amount of $70 per annum were obtained by one person in a single day—a large proportion from persons who had never before contributed to the cause. But a small part of the town, in this instance, was canvassed, and a very much larger sum is no doubt pledged by this time. Other instances equally encouraging might be given did time permit. Nothing is wanting to the complete success of the system, but the hearty co-operation of the friends of the slave. Shall we not have it? Reader, we rely especially upon YOU!

THE WORK APPROPRIATE TO THE DAY.

Do not forget to deposit your weekly offerings in your little treasury of the Lord, on the morning of the first day of the week. It will recall freshly to your minds your duties to your suffering brethren, and will be no unfitting preparation for the worship of Almighty God, the common Father of all mankind. It will remind you of the blessings and previleges which you enjoy, and of which they are debarred, and raise your hearts to Heaven in gratitude for your own lot, and in prayer for those whom man has thrust down among the beasts that perish, but whom God loves, and for whom Christ died. And what says the Apostle Paul?—(1 Cor. 16, 1.) 'Upon the first day of the week, let every one of you, lay by him in store, as God hath prospered him, that there be no gathering when I come.' The Apostle's injuction is not inapplicable to our own times. Your liberality, indeed is not demanded for the relief of the saints at Jerusalem—but for the salvation of millions of immortal beings, to whom the knowledge of God, and of Jesus, and of eternity, and of duty, is forbidden by their guilty brethren.—See to it that ye share not their guilt, by neglecting to do what you can for the extinction of the Paganism and misery that are in our midst. Refuse not this work because it is a small thing, but add this light burden, this easy task, to your other labors of love for wronged humanity, and the blessing of God and of his poor will abide with you forever.

JOHN A. COLLINS,
*General Agt. Mass A. S. Soc.*

### Our Conference Resolution.

We understand no small sensation is created in various quarters by the discussion and passage of the Resolution at the Anti-Slavery Conference in this village—touching pro-slavery pulpits and *anti-slavery support* of those pulpits. We are glad to see that the country generally is awaking to this subject, and to let our friends and opposers know whether Concord Abolitionists are alone or not in this thing we give some intelligence below.

The first article is from the pen of William Goodell—we mention this for the satisfaction of those who want a human authority for every step they take. For our part we don't hold to authorities of this class—or to citing many of them for the guidance of others. We like *scripture authority* and human *reasons*.

### DUTY OF CHRISTIANS.

DUTY OF THE CHURCH.—'Cry aloud—spare not—lift up thy voice like a trumpet. Show my people their transgressions and the house of Jacob their sins.' Isa. lviii: 1. Make faithful and prayerful exertions to purify the churches with which you are connected. But if they will not listen to the testimony of God against oppression, then hear and obey his admonition, 'Come out of her my people, that ye partake not of her sins, and that ye receive not of her plagues.' 'Come out from among them, and be ye separate, saith the Lord, and I will receive you.'

DUTY OF MINISTERS.—'But how shall we preserve the "Christian Ministry" and "Christian Institutions" from contempt?'

ANSWER.—'And the word of the Lord came unto me, saying. Son of man, say unto her, thou art the land that is not cleansed nor rained upon in the day of indignation. There is a conspiracy of her prophets, in the midst thereof, like a roaring lion, ravening the prey; they have devoured souls; they have taken the treasure and precious things; *they have made her many widows in the midst thereof*. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean: and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and destroy souls, and to get dishonest gain.' ('Other great public interests' secured by the means, without doubt.) 'And her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, Thus saith the Lord, and the Lord has not spoken.' (Discovering limitations of human responsibility that are not found in the Bible.) 'The people of the land have *used oppression, and exercised robbery, and have vexed the poor and needy, yea, they have oppressed the stranger wrongfully*.'—Ezekiel xxii: 23—29.

COMMENTARY.—'The Lord notes the sins of men with all their aggressions; and as he will call them to account for their idolatries murders, and outrageous cruelties, so he will not overlook the neglect and CONTEMPT shown by children to their parents, the OPPRESSION of those of other religions, nations, or COMPLEXIONS, the vexation of orphans and widows, the slanders by which characters, and even lives are destroyed,' &c.—Rev. Dr. Thomas Scott.

PRACTICAL OBSERVATIONS.—'We must not excuse nor scruple to EXPOSE the crimes of men, because they live in 'holy places' or OCCUPY SACRED FUNCTIONS, for when nominal Christians, OR THE CLERGY, become odious by their vices, THE GLORY OF GOD REQUIRES that they should be made ☞ a REPROACH and A MOCKING, even among the heathen! and if they be sheltered from deserved punishment and CONTEMPT, *religion itself* will be disgraced, or the sacred ministry despised; but their INFAMY and VEXATION show that God will not connive at wickedness in persons of any name or station.

'When rulers or princes choose to be like ravening wolves, and to shed innocent blood in oppression or persecution, *they will be sure to find* profane priests and false prophets to buoy up their confidence and keep them in countenance! * * * * Thus they destroy both the lives and the souls of men, for filthy lucre's sake. But such professed ministers of religion, whose false doctrines are devised to hide the shame of their wicked lives, *the church of God becomes* 'A DEN OF THIEVES,' instead of 'a house of prayer,' the gold and the silver becomes dross or base metal, and the nations are prepared to be melted, or consumed by the fire of the Divine indignation.'—Rev. Dr. Thomas Scott.

According to the Bible, therefore, and according to the exposition of sober and judicious commentators, whose praise is in all the churches, there is no way to preserve the sacred ministry and Christian institutions from contempt, but to take the ground that those ministers who apologize for oppression are false to their trust and do not deserve the public confidence, as teachers of religion.

In the practical application of this rule, we admit that large measures of meekness, holy boldness, and discrimination will be needed. Hasty and rash decisions of individual character should be avoided. Candor, patience, forbearance, and friendly admonition should have their proper season, and perfect work, and due proportion. 'Of some have compassion, making a difference, and others save with fear, pulling them out the fire.' Discriminate, if possible, between those whose hearts are corrupt, and those whose understandings are unenlightened.—Do all that lawfully can be done to remove prejudice. In meekness instruct them that oppose themselves. But if they still contradict the truth of God and blaspheme his blessed Gospel, withdraw from them and disown them. For 'he that biddeth them God speed is partaker of their evil deeds.'

Further touching the subject of the resolution, we are happy to see among other encouragements at this crisis to show our faltering friends, the authority of GERRIT SMITH. We ask them to ponder the resolutions below given, offered and supported by him, and let his authority so far operate to quiet their apprehensions of brethren hereabouts going too fast that they will have the calmness to *think for themselves*. We don't offer Gerrit Smith as an authority for passing the resolve or living up to it. Our authority for such things is nothing short of the Bible and its Author. We only give Mr. Smith as an example, to encourage people who have great confidence in his judgment to venture to deliberate on these matters for themselves.

Gerrit Smith is indeed an invaluable abolitionists—His labors are unbounded. He seems for activity and devotedness another Paul. He is every where in the field—Read an account of the remotest and obscurest meeting in the depths of the great western interior, and you come at once to the name of Gerrit Smith. And his liberality keeps pace with his activity. He gives, writes, speaks, resolves, discusses—all at the same magnificent rate. God be praised for the gift of Gerrit Smith to the cause. And he came into it in the right way. He was not wheedled and flattered into the ranks, but *conquered in* by the stern discipline of his *faithful* brother Garrison. Garrison boldly told him the truth, as Nathan told it to David, and Smith, with a magnanimity as rare as his talents and his character, impartially weighed it and *greatly* embraced it. But the resolutions.

*From the Cazenovia Abolitionist.*

### Madison County (N. Y.) Anti-Slavery Society.

*Mr. Editor.*—The Monthly Meeting of our County Anti-Slavery Society, was held in the Presbyterian Church at Nelson Flatts, Wednesday the 14th inst. The President, Mr. John Pratt, called the meeting to order. Prayer being offered, Mr. James Sims was appointed Secretary pro tem. The Secretary coming in at this time, Mr. Sims was excused from serving. A series of Resolutions was offered by Gerrit Smith, Esq., and discussed by Messrs. T. F. Borden, Rev. Luther Myrick, F. Rice, G. Smith, and Rev. Mr. Wadworth.

RESOLUTIONS.

1. "*Resolved*, That the system, which forbids marriage and the reading of the Bible, and authorizes the buying and selling of immortal men, is pre-eminently wicked, and diametrically opposed to the foundation doctrine of Republicanism—the doctrine, that "all men are created equal."

2. "*Resolved*, Therefore, That the Minister of the Gospel or the teacher in the Theological Seminary, or in the College, or in the Academy, or even in the District School, who refuses to denounce this system, and to manifest warm-hearted sympathy with the slave, is totally unworthy of the patronage both of the Republican and Christian.

3. "*Resolved*. That they, who refuse to eat with their colored brother, and that they, who are in favor of "negro pews," and of shutting up their innocent fellow men in a corner by themselves, will make but a superficial examination of their own hearts, if they do not find them full of Pharisaical pride and of contempt of God's poor.

4. "Whereas many persons think, that the members of the Anti-Slavery Society can consistently vote for a legislative candidate, who is in favor of Slavery, or, what is the same thing, of laws which uphold Slavery, *Resolved*, Therefore, That such persons are invited to think how it would look to see the members of an Anti-Horse Stealing Society, going up to the polls with votes in their hands for a candidate, who is in favor of horse-stealing—or for the members of an Anti-Gambling Society to cast their votes for a candidate, who is in favor of gambling—or for the members of a Temperance Society to clothe with legislative power, him who advocates the policy of making drunkards.

* 5. "*Resolved*, That all Abolitionists, who have patronized pro-slavery men in our Schools, or our Pulpits, or at the ballot-box, should hasten to repent of their gross inconsistency and wickedness.

6. "*Resolved*, That honor is due to the 438 Abolitionists of this County, who, notwithstanding the sneers and threats and constraints of party, carried their righteous principles to the polls of the late election.

7. "*Resolved*, That the Abolitionists of all the towns in this County are earnestly invited to circulate Petitions, both to Congress and the State Legislature, in behalf of the great cause of impartial and universal liberty.

* Fifth Resolution as amended.

*Resolved*, That all Abolitionists, who have patronized men in our schools or our pulpits, or at the ballot-box, who refuse to denounce Slavery, should hasten to repent of their gross inconsistency and wickedness.

The first, third, fourth, and sixth, were passed without opposition.

The second, was opposed by Rev. Mr. Wadworth, with candor, deliberation and ability.

The fifth, was opposed by Wadworth, and F. Rice, and supported by Rev. L. Myrick, and G. Smith; and at the suggestion of F. Rice, it was amended by the author and passed as amended.

*From the Cazenovia Abolitionist.*

### Things as they are in Massachusetts.

NUMBER ONE.

*To Gerrit Smith, Esq.*

DEAR BROTHER.—The peculiar, and in many respects unfortunate, attitude of the Anti-Slavery cause in Massachusetts, is attracting great attention, and calling forth various opinions, in different parts of the country. That the division which has recently occurred among Abolitionists, will seriously affect the great interests of the cause cannot be doubted, when we consider the *locality* of the difficulty, the persons who are prominent in the controversy, the influence of a public commitment on grave questions, and the tenacity with which each party maintains its own opinions, and the undying assiduity and quenchless zeal with which it propogates them. All of these features impart to the controversy now pending, a grave aspect; and cannot fail to affect, extensively, the great body of Abolitionists. As the contest rages, and as the great mass of Abolitionists in the Commonwealth, become embodied in each of the contending parties, the sympathy of the friends of the oppressed throughout the country, cannot fail to be excited. And as strong sympathy assumes a visible form, and as, in this case, it would unavoidably be divided, the manifestation of it will be tantamount to a universal division in our ranks. This result, as disastrous and fatal as it is, will inevitably follow the causes so fearfully at work in this Commonwealth. And, indeed, present appearances, marked and significant as they are, strongly indicate, that this state of things, so much to be deprecated and dreaded, will soon become an existing painful reality. To contribute, in the smallest degree, towards the prevention of such a fearful calamity, I feel I should be rendering important service to the noble cause of impartial and unrestricted freedom. With this intent, I commence penning this series of essays; which, I trust, will tend to remove erroneous impressions that may have been produced in relation to the existing controversy, and throw light upon the true points at issue between the two Societies. And before entering upon my prescribed task, it may not be amiss to inform you, respecting my means of information, and the advantages I have for the formation of just opinions in regard to this unfortunate dissension.

From the commencement of the enterprise of Abolition, until within a few months, I have been a resident of your own State.—Having embarked early in the cause, I know something of the strength and intensity of affection and attachment that existed among the few, despised, every-where-hated friends of the slave. Those were the days of our extreme weakness; and the formidable opposition we every where met, only tended to cement us more strongly to each other, and impart greater harmony and efficiency to our efforts. Opposition, determined and appalling, without, begat union, sweet and endearing, within. Every convert was considered a valuable acquisition to the cause; and the services of all were mutually appreciated and reciprocally acknowledged.—Then a Garrison, a Tappan, a Green and a Phelps were proud names that floated high upon our banners, and were in the mouths and hearts of all the trends of impartial freedom. Those were emphatically the days of our "first love." The foul fiend of dissension had not entered our ranks, to alienate those who had stood side by side in the fore front of the teriffic conflict, or to throw the advancing host into wild disorder.—I became, at that time, strongly attached to the persons who had acted a conspicuous part in the scenes to be delineated in this series of communications; and that attachment increased in strength and endearment, up to the time of my becoming fully acquainted with their difficulties.—I heard, with regret the report of the troubles in Massachusetts. I read with care and impartiality, the accredited organs of both parties, to arrive at just conclusions respecting the merits of the controversy. I became convinced which party maintained original ground; I wished to investigate farther, and observe more closely the movements of the two parties. I did so. I came to this State a few months since, and have had a fair opportunity to see and hear for myself. I have associated with the friends of the New and Old Society.—Have heard the reasons from their mouths, for pursuing their respective courses of action, and have watched for the developement of the real motives that have influ-

enced their conduct; and am more and more confirmed in my previous opinion.—Thus having been, until quite recently, far removed from the scene of strife, and having had no selfish considerations to sway my judgment, and having been sufficiently long at the seat of war to make all needful observations,—I think I shall not be deemed unduly prejudiced in my own favor when I say, that I consider my means of information ample, and my situation, now and hereafter, favorable, to render a correct and impartial verdict on the subject.

Strip this controversy of all foreign and extraneous matters, and transfer it to a different locality, and it would be regarded by all intelligent abolitionists, as little else than contemptible puerility. The point at issue between the two societies, are not sufficient, without the aid of sectarian and collatteral matters, to keep alive the contention. And I think I have the clearest evidence to believe, that, however great may be the foreign interests involved in this controversy, the more intelligent and liberal of the new society, would unhesitatingly abandon their awkward position, were it not for the influence of a public commitment on the questions in dispute. And I think I hazard nothing in predicting, that the friends of the New Organization, will either seek new grounds for justifying their schismaticism, and new reasons for opposing the original society, and new methods of carrying forward the controversy, or quietly retreat from the field, and harmony and peace be again restored to our ranks. That the latter may be the result, cannot but be the earnest wish and most fervent prayer of every lover of the cause of the dumb and bleeding slave.

After having carefully examined the matter, in the light of all the facts in the case, I am constrained to say, that I cannot but regard the New Society as the *second edition* of the famous "*Clerical Appeal*." That the second edition has been revised, corrected and enlarged is not to be disputed; and that it is the same old matter presented in a more specious, tasteful and insinuating form, is equally indisputable.—That there have been new, and more plausible reasons assigned for the late movement, than were given for the former—and that more consequential and important persons have been conspicuous in the latter than in the former is admitted; but those who lead the way in the first *faction* did not prepare the way for the second—and that the reasons which prompted the first have not been the *real* and *effective* ones for the second—cannot be granted while facts remain unchanged.—Charity, indeed, would lead me to believe, that there are many in the new society, who assumed the position they now occupy form a firm persuasion that they could in that way better promote the interests of the slave. And I cannot doubt, that our friend Stanton, and others who sympathized with him, viewing political action to be immensely important, and being commendably anxious to induce abolitionists to *feel* and discharge their political obligations—and, at the same time, seeing an inertness on the part of some who had no sympathy for Human Government, and, consequently, for none of the methods employed to sustain it—sincerely felt that a more efficient organization was demanded. But this much cannot, in truth, be said of the intentions of others who were mainly instrumental in bringing into existence the New Organization. The spirit that gave birth to the "Clerical Appeal," though every where sternly rebuked, and sorely castigated, did not expire. "Though cast down it was not destroyed"; and its sad defeat rendered it more indignant and rampant, and it only waited for a suitable occasion to break forth in a new, and more terrific, form, spreading dissention and disorder through our ranks. An ample reason for congratulation was it, to the main actors in the first schismatical movement, that so specious an occasion presented itself, for a new attack upon Mr. Garrison, and, through him, unto the old Society, in his known delinquency on the subject of political action, and in his fearless advocacy of the rights of women.—These things, they clearly saw, considering the deep-seated prejudices of the people on the subject of women's rights, and the strong current of feeling that was setting for political action, would better subserve their party purposes than those specified in the "Appeal," as they would more strongly influence the great mass of abolitionists. And they were not mistaken. The thing worked admirably. By these means, some of the staunch and able advocates of the cause were decoyed into their ranks. *They* sanctified the combination, and gave it quite an attractive exterior. The accession of these persons to their number, is the most unfortunate circumstance in the whole transaction. Had the new society been composed of such only as put forth, and favored the "Clerical Appeal," it would soon have "slept with its fathers"—the "American Union," and the 'Clerical combination.' But wishing to observe brevity, I leave the subject to be resumed in my next number.

Your brother for those
who are ready to perish,
S. Hawley.

Groton, Nov. 22, 1839.

Arnold Buffum.—Our brother Buffum was at Cincinnati at the last advices. A meeting was advertised in the Cincinnati Gazette, on the 29th, accompanied by the following commendatory notice.

*From the Louisville (Ky.) Journal.*

The American Anti-Slavery Society has delegated ten lecturers to the different portions of the United States. They have sent Mr. Arnold Buffum to Indiana. We used to know Mr Buffum very intimately; we lived within a few yards of him nearly ten years. He is a fine old Quaker gentleman, talented, energetic, eloquent, and possessed of as benevolent a heart as ever throbbed in a human bosom. However deplorable may be his delusion upon the subject of abolition, we know him to be honest in it; and we sincerely hope, that, during his pilgrimage in the West, away from the interesting and high-souled daughters that bless his domestic fire-side, he will be treated with no personal unkindness.

HERALD OF FREEDOM.

CONCORD: DECEMBER 28, 1839.

**All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.**—CONSTITUTION OF VIRGINIA.

## New Organization.

We wish all our readers thoroughly understood the character, purposes and spirit of this *novel appearance* in the Anti-Slavery ranks. In that case, we need have no more words about it in our paper. Those who felt the workings of the "new" spirit, might quietly retire, and their numbers would be so few, that they would be no more missed, on that account, than on account of their activity and fidelity in the cause. It would be a relief to the friends of the cause to have them retire,—for they are not prepared to undergo its sacrifices. We speak now not of all who have taken the New Organization *position*. Many of them are noble minded men.—They have taken a hasty step.—They have committed themselves. How far pride will bar their return, remains to be seen. We trust they will have the magnanimity to mortify their pride. We ask our friends in New-Hampshire not to be misled by the distinguished names, that are conspicuous in this movement—or that favored it, more or less, at the outset or thus far in its progress. We must lay aside our reverence for names, and prove all things for ourselves, and that which turns out to be good—hold fast. And we must firmly establish, in the outset, this principle—that we will entertain the utmost respect for individual independency of opinion. We deliver the Slave, under God, in no way but this—viz., by establishing, beyond question, *the sacredness of the right of opinion*. The establishment of this will rout Slavery from the earth. It exists now because men are afraid "*to speak their minds*," and consequently afraid to *think*. Men can't think freely long, if they can't utter their thoughts freely.

This New Organization arose in Massachusetts, because certain prominent men in the Anti-Slavery ranks there, exercised, in a strong and signal way, this right of opinion. They thought some strong thoughts. Thoughts, that if true, will revolutionize human society more deeply than the Abolition of Negro Slavery. These men uttered their thoughts with startling boldness. Among them we will mention here the Editor of the Liberator. He conceived some bold and astonishing ideas relative to the right of self-defence, of human government, &c., and he boldly uttered his opinions in conversation and in the columns of his free paper. The pro-slavery world at once identified him and Anti-Slavery, and endeavored to make these new doctrines of his parcel of Abolitionism, and taunted Abolitionists with these errors of their leader—as they styled him.—Garrison's friends remonstrated with him (*or about him*) because of his entertaining these opinions and publishing them in what they called the Anti-Slavery organ, the Liberator. They contended that he was embarrassing and injuring the Anti-Slavery cause. He replied, I think these things, because I am a freeman. I publish them in the Liberator, because it is my own paper.—You may confute me there. The Liberator is not the organ of Anti-Slavery—it is my own organ.—I alone am answerable for its contents.—I bring these peculiar doctrines of mine into no Anti-Slavery meeting—into no Anti-Slavery Society—into no official Anti-Slavery periodical.—I am for Immediate Emancipation.—I go for that in Anti-Slavery meetings, Societies and movements.—Go with me for that, in those movements, and as you severally choose on the other topics.—I exclude none of you from the Anti-Slavery platform, for any opinions you may entertain, on other subjects.—Exclude not me.

Brethren, who did not understand him, or who, knowing him, were determined not to fellowship so uncontrollable a spirit;—who could not consent to be classed by the pro-slavery world with such a heretic or such heresies, sought relief in what they call "New Organization." They pretended that Garrison introduced his peculiarities into the Anti-Slavery movements,—when in fact he did not,—but they themselves did. For example—They introduced what is called the "Woman Question," at the New-England Convention in 1838. Women were acting in that Convention, and the New Organization brethren introduced the question there, in order to their exclusion from action, and attempted to eject them, on the general ground that a woman had no right to act in public meetings, among men;—basing their notion upon the Apostolic authority, that it was "a shame for a woman to speak in the church."—*They first* made it a question in an Anti-Slavery meeting.—They introduced the *woman question*, and attempted, by the agitation of it, to cast out, not the *question*, but *woman* herself. The women came into the meeting, under the general wish to have them present. All wanted them present.—But some were unwilling they should vote, and least of all that they should give their reasons for their votes, in presence of their brothers, husbands, &c. The majority voted against the attempt. They refused to entertain the question, and left Woman to act for herself. Some of the leading men opposed to the co-operation of woman, were so dissatisfied with this result, that they threatened to withdraw from the Convention.

In 1839, at the annual New-England Convention, the Woman Question was again introduced by men who were threatening to secede from the old Society, because of the *introduction of extraneous questions*. At the organization of the meeting, the usual resolution of invitation was offered, welcoming "*all persons present* friendly to the doctrine of Immediate Emancipation, to sit and act with the Convention," or to that import. One of the brethren, *opposed to the introduction of the woman question*, moved an amendment, by striking out the word *persons* and inserting the word *gentlemen*,—thus directly *introducing* the question and with intent to have it decided in an Anti-Slavery meeting, that Woman had no right to act in such meetings,—and of course none, in *any* meetings of women and men. The Convention rejected the amendment. The mover of it and his friends withdrew, and formed a New Organization. The Convention refused to entertain the Woman Question. Mr. Garrison, and his friends in the Convention, refused to have it introduced. The seceders attempted to introduce it, and because they were defeated—seceded and organized a new Society, and gave, as the reason and necessity of their movement, that the old society would be introducing their Garrisonisms, and their *extraneous subjects!*

The conduct of the two parties in relation to all the other opinions, which are the subjects of complaint, has been of a piece with this, so far as we know. The seceders have complained of the introduction of them into periodicals and meetings,—while the adherents of the old Society, (vast numbers of whom do not even entertain them,) deny that they have been introduced, except so far as Mr. Garrison has to some extent discussed them and admitted discussion for and against them, in his *independent* paper, over which they have no control.

The seceding brethren denounced Mr. Garrison and his friends, and declared that he ought not to remain in the Anti-Slavery ranks.

At the time of the secession in Massachusetts, it was threatened by the friends of that movement, that it would be carried throughout the States.

Understanding from the beginning, that this assault on Mr. Garrison was on account of his peculiar opinions on other subjects, and of his independent assertion of the right of opinion, and deeming him clearly entitled to the right he claimed, and an example of fearlessness and fidelity all important to the cause of the Slave and the cause of Human Liberty, we gave our editorial suffrage in his favor and against the attempt to control him and to crush him when it was found he was incapable of control. We asserted his right in the Herald, and we did it in behalf of the cause. We did it against our personal friendships, and in opposition to men we had loved and admired. With Garrison we had had no personal acquaintance.—We knew and admired his lofty character,—but had no personal partiality for him. We indeed felt frightened, with others, at his bold doctrines about human governments, &c, &c., and regretted that he entertained them, and for a time were unable to separate him and all his opinions from Anti-Slavery itself.—We came to the decision, however, that he was not Anti-Slavery itself, though the main champion of it, and that as to other matters, neither Abolitionsts nor the pro-slavery community had any right to dictate to him or disturb his freedom of opinion.—We declared ourselves accordingly.

As to Woman's Rights, Non-Resistance, Human Government, &c. &c., we deemed them not the questions of the Anti-Slavery Society, and therefore not to be discussed in the Herald of Freedom. We refrained from their discussion and their introduction,—and only occasionally alluded to them, as existing matters of division, and so expressed ourselves or intended to, as merely to show that those, who thought with Mr. Garrison upon them, were not on that account alone, worthy of execration, as abolitionists, or of exclusion from anti-slavery fellowship.—And when Garrison himself has been assailed and denounced—we have taken occasion to vindicate and to hold him. We hardly know for what particular purpose.—*We felt like it.* Our heart and soul spontaneously enlisted in his defence. We know this, that we did it *as an Abolitionist.* We did it as the friend of the colored man, and the friend of the Anti-Slavery cause. And for this we are denounced by brothers Curtis, and Crosby, and reproved by our respected and beloved brother David Root, whose opinion against Mr. Garrison will have no small weight, where nothing but that opinion is known of the case. They threaten New Organization here in New-Hampshire. Massachusetts has sent her agent (*invited* to be sure, says Mr. Crosby,—the more shame to Mr. C. if he invited him to make disturbance here!) Mr. St Clair, up to the County of Cheshire—to whisper there in the ear of New-Hampshire Anti-Slavery (like the tempter in the ear of Eve) of tasting of the fruit of the tree of knowledge of good and evil—of eating the apple of discord and New Organization.—We attempted to touch the messenger with our feeble spear.—Had it been Ithuriel's he would have started up a —— disorganizer at the touch.

Rev. Mr. Scott, called on us, awhile ago, to come out on the Human Government question against Garrison—or at least to come out.—We declined coming out at all in the Herald of Freedom. Mr. Scott considered it an *extraneous* question, and yet wanted us to introduce it.—And because we refused, he was angry and withdrew his name from our paper. We don't know what ails our brethren, unless they wish to answer some other end than Anti-Slavery. We wish some of them would let us and our readers know what they want to *new organize* for. Let us know what good it will do the Slave, to disband the old Anti-Slavery Society—and have a "new-fangled" one, as Reverend Mr. Crosby would say.

Brother Root says he is for the cause—He is for principle—*But he can't work with Garrison.* This is his reason.—He gives it frankly. If he means by it that he can't go with Garrison in his peculiar views of government,—we answer, he need not go with him—as he must very well know. No Abolitionist, as such, thinks of going *with* him or *against* him. But if brother Root means that because of Garrison's peculiar views of government, woman's rights, &c., he can't allow Garrison to help him and others break down Slavery, we think he is greatly to blame. More perhaps at another time on this matter, which we hope will soon be understood and disposed of.

## Petitions.

They are coming in well—but not with names enough. In towns of 1500 people we don't find 150 names desirous of the abolition of slavery and the *American home slave trade.* Tamworth has sent in 260—Danbury 114—Piermont 62, rather too few for David Root's *native town* of Piermont—Charlestown, 68, Old No. 4 only 68. Fertile, refined, wealthy Charlestown! Let us have some roll from the island, rocky, upland towns, that shall put her to shame! Let old Plymouth rebuke Connecticut valley Charlestown, with a list of 800. We call on Jonathan Cummings and Washington George and John H. Gill to see that the Plymouth muster roll is full this year. We want 800 names of our native townsmen headed by the venerable names of Moor Russell or John Rideout. And upland Campton, her entire, farming, working population should go up upon Congress in universal testimony against the accursed slave system. Oh that we could see the entire people of one glorious town arrayed on an imperishable petition. It would indeed be to that town the roll of fame. It would give her a name and a praise throughout the land and to all coming time. Let Campton be that honored town. Ossipee has sent on 98 names—New London 105—Amherst 114—☞ Nashua 378, *for Charles G. Atherton to tread his puny boot heel on.* Nobly done for Nashua. See if the South can make a tool of their dainty little neighbor to trample on these three hundred and seventy-eight people this year as he did last on the rights of several thousands of the people of New-Hampshire.

But ply the petitions. Make out the roll long enough for the whole town. There is time yet tho' the 20th of December is past. Let there be no delay. Petitions are all powerful, especially if they trample on them. Tread on a worm and he will turn. Trample on a petitioner, and he starts up an abolitionist. He feels the lash of slavery. We urge our friends to this work. We are here toiling week in and week out. Let not our friends grudge a day or two of healthful exercise bearing the petition roll among the hills.—Every house, man, woman and child, all who can sign. They are THE PEOPLE. They all understand abolition. He who runs may read and the little child can understand. Woe to slavery when the children rise against it, in the might of their young freedom-loving spirits. Ply the roll then in every town and pour them in. No more tens. Let us have hundreds and thousands.—Slavery will flee before the signature testimony of the Free States.

## The Vermont Report.

John Smith for the Select Committee of the Vermont Legislature made a report, which was published in our last, under head of "The Land of the Green Mountains is still true to Liberty." It was extracted from some other paper. We did not peruse it carefully—if at all. If we had, we should have noted our strong disapprobation of it,—for on re-perusal, we think it deserves it,—and that the compliment paid to Green Mountain Land is wholly undeserved. The report would have better become the *White Cotton* land of Alabama, than the Green Mountain land of Vermont. It contains a *virtual denial of the duty of Congress to abolish slavery in the District of Columbia!* It asserts the power to do it, and that the slave *trade* there ought to be abolished. Why this silence as to the *slavery* of the District? Is Vermont growing *Patriotic*, like her sister Republics?

John Smith is vociferous against the slave trade. John Quincy Adams too thinks that that ought to be abolished, but thinks slavery ought to continue a year or two longer—and Congress are of opinion that the foreign trade ought not to continue. They have declared it piracy—but such is their reverence for slavery, that they wink at the perpetual practice of the piracy. They are afraid to strike at the trade for fear the "wind and whiff" of their blow would disturb the adorable institution of slavery itself, and displease our *sovereign* southern brethren. John Randolph could not endure a slave jockey.—He could buy of him—but despised his occupation, and would not sit at the table with him. He chased one from his board and his house, on a certain occasion, when he found out his vocation. It is fashionable North and South to berate the trade—while they cherish and adore the consumption—and keep up the market.

Now we have no objection to the trade—if we must have slavery. If slavery exists, let there be "free trade"—"Free Trade and" *kidnappers* "rights"! It was a sore thing for the poor African, when Britain *illegalised* the foreign slave trade.—It only changed the open and unembarrased commerce into a hurried and frightful smuggling.—Our Congress prohibition was not so injurious—for our people did not undertake to put it in force. Their reverence for the Institution was an overmatch for their love of the home traffic. The British were in earnest against the trade. It harmed their commerce and their naval interests. They tried to hunt it down on the sea—but they kept up the market and that kept alive the trade—and all the British navy could not check it—backed up by the entire philanthropy and influence of the ——American Colonization Society. They never tried to stop the market till Elizabeth Heyrick and George Thompson drove them to it—she with her pen and he with his earthquake voice. What a pity she did not mind her knitting work and he "*preach the gospel*" to build up some DENOMINATION or other.

We say "Free Trade," if we must have slavery! It will be easier for our poor brethren, who are the cargo. A smuggled slave cargo has a horrible time on't. They are thankful for the sharks and the ocean. And it would not take half so many to supply the *christian* market, if the trade were free. There would not half so many perish on the "middle passage." If our *christianity* must have slavery, we pray it not to aggravate the unutterable sufferings of their "*neighbors*" who are coming to enjoy the *light of the gospel* under their *guardianship*, by subjecting their emigration to the horrors of a contraband trade. It is bad enough to be kidnapped and transported to *free* and *equal* America, without being smuggled.

And this home trade is essential to the *comfortable* operation of the republicanism and christianity of the country. They neither of them can get on *fluently* without it. Property would lose more than half its value and much of its charm, if it were robbed of its saleability—a free people never would consent to be impeded in their right of trade—and if the domestic trade were interdicted what would become of the *dear heathen!* You could not contribute *niggers* to sustain the foreign missions—Any number of niggers beyond the wants of the missionary brotherhood for *servants*, would only be an incumbrance to the mission.—They don't want them to live on.—They must have money and how can southern philanthropy cast gifts into the treasury, unless they can exercise the prerogative of selling their property and raising money?—You can't carry on any of the great benevolent enterprises of the day, without the domestic slave trade. It would destroy the cotton growing—and the sugar manufacture.—The slave consuming States can't raise their niggers. They are slave *consumers*—not *growers*. They depend on the slave growing republics of the north—and the medium of supply is the inter-state trade.—Interdict this, and you stop the cotton growing and that stops the water wheel of the northern Factory, and that paralises American industry and enterprise, and that dries up the sources of contribution to the treasuries of BENEVOLENCE—and what will become of the heathen?

We say in fine as to this Vermont Report that Vermont has backed out from her forward position against slavery, unless our printers have left out part of John Smith's document—or unless the Legislature rejected the cowardly report and set Chauncey Langdon Knapp, the gallant Vermont Secretary, to draw one befitting his own free character and the character of their noble commonwealth.

The report as we read it backs out from the only anti-slavery point in question—the duty of the immediate abolition of slavery itself in the National District.

But it is the Report of politicians and is as good as we can expect from the recesses of a State House. Even Vermont's political Pagoda will become as servile as New Hampshire's if the spirit of anti-slavery reform cease to work among the people of her glorious hills. We call on James Milligan, and Orson S. Murray and Peloponnesian Miller to go forth again among the PEOPLE of Vermont—forthwith and while the hills are clad with winter—before the mountains put on again their state livery of green—and tell the people that the Legislature is faltering—and that the flag of liberty is lowering on the dome of their capitol.

## The Letter from Portsmouth,

From 'an abolitionist' which we received last week and thought to publish is withdrawn by the writer—on the ground that we "could not," as the writer says, "comply with the request to publish without comment."—We would suggest to our correspondent the unreasonableness of asking such a restriction on us.—Our comments cannot change the character of any communication.

## The Cazenovia Abolitionist

Is the name of a gallant little bark that has recently entered the anti-slavery navy. We would go a mile to bid it welcome and pay it the salute. It is a little sheet, and only a monthly, but abounding (in first number) in large matter and keen talent. It says in the margin, "please exchange"—with all our heart, we respond. We long to see such banners afloat the broad land over. May God speed the hour when the flap of their encounter with the free winds shall make vocal the entire face of the free North. Then shall slavery and its brood of party and sect and prejudice and aristocracy and mobocracy, like bats at day light, vanish. We shake hands cordially with the "Cazenovia Abolitionist." It comes legitimately and honestly into the field—fronting the enemy and not firing its suicidal shot into the hulk of the old anti-slavery ship.

## Rev. Mr. Buxton,

Of West Boscawen proposed as an article for the Constitution of the Anti-Slavery Society when about to be formed there the following, which if inserted would, he said, enable us all to join it. We publish the article because it shows more clearly than we can do in any other way the real estimation in which slavery is held by the majority of the orthodox congregational pulpits in New England. It shows the comparative estimation in which the great cause of human liberty and the (as we think lesser) cause of professional pulpit influence are held by the clergymen of those pulpits.—It may also, so far as clergymen are concerned, disclose something of the secret of "New Organization."

Proposed article drawn by Rev. Mr. Buxton—"This society, being an association of citizens of Boscawen, formed for the purpose of securing the rights of citizens for themselves and for those who are in bondage, shall in no case cast reflections on the church or ministers of Christ, nor attempt by dictation or censure to control them in regard to the subject of slavery."

What a development have we here—And who, on reading it, can doubt any longer us to the fountains of slaveholding influence in this country.—What a purpose for the formation of the association—and yet one, the Rev. drafter of the article could not join unless it was hampered and fettered and enslaved by the popish clause respecting *censure* of ministers and churches. What is the purpose? Why the grand and momentous one "of securing the rights of citizens for themselves and for those who are held in bondage." Not the *whole* purpose of the society for that goes deeper than to secure mere citizenship to people whether bond or free—but even that is grand enough to enlist every heart and hand among us. Are those rights now *insecure*? Surely, or the association were unnecessary. The reverend clergyman thought so, or he would not have penned the article. *Rights* of *Boscawen citizens insecure*, and Rev Mr. Buxton, minister there, would join an association for the security of those rights, if he can secure before doing it ministers and churches from "censure" and "reflections"—otherwise not. He regards the exemption of ministers and churches from censure and reflections as of more importance than the rights of the citizens of Boscawen and the country, and, than the liberty of those in bonds. The article was not accepted, and the reverend mover did not join the society.

What "censure" or "reflections" could be cast on "churches or ministers of Christ" by the association, if formed to secure those rights. Have the ministers of Christ violated those rights? Have the churches of Christ done any thing in the premises that they fear 'reflections'? We think ministers and churches, who fear censure on such account had better leave "of Christ"—out, when speaking of themselves. Christ hath no fellowship with the Belial of slaveholding.

We call on all abolitionists to mark this condition on which the clergyman aforesaid will enter the anti-slavery organization. These insolent laymen—these Coffins, Pillsburys and Kilburns shall "in no case cast reflections on churches or ministers" for being slaveholders or apologists and fellowshippers of slavery,—"nor attempt to *control* ministers or churches, by *censuring*" them for such iniquity.

Brother Buxton mistook the abolitionists and the anti-slavery of West Boscawen mightily when he undertook to fetter them with such an article as this. They would sunder such a paltry restriction as quick as Sampson did the harlot's withes when the spirit of the Lord came mightily upon him.

We subjoin to these remarks a few resolutions passed by the West Boscawen Anti-Slavery Society and observe concerning them, that they were passed

*before the Protracted Meeting* there. The reader will see by them that the resolves passed at that protracted meeting was not the result of brother Foster's influence or of any other *foreign* influence, but of the free will and motion of West Boscawen abolitionism itself. We think the resolutions contain great point, originality and beauty.

*Resolved*, That if any one christian duty is more clearly pointed out in Scripture than an other, it is that of attending to the necessities of those in affliction.

*Resolved*, That whoever supports the preaching of the Gospel, in a land of slavery is entitled to a knowledge of his duty in regard to that sin.

*Resolved*, That the colonization system for abolishing slavery has no scriptural foundation whatever; but is a strict violation of that command of God which says, "The servant which is escaped from his master unto thee: he shall dwell with thee, even, among you, in that place which he shall chose, in one of thy gates which it liketh him best; thou shalt not oppress him."

### East Boscawen Church Rules.

We thank brother Tracy here once more for the copy he gave us. We extract Rule 9, which we think as significant as brother Buxton's proposed article. "To prevent the desecration of the Sabbath, agents of the various benevolent societies, who may labor with us on that holy day, shall be requested to confine themselves to regular evangelical sermons."

In other words *benevolence* must be excluded from the services of the Sabbath, and "*evangelical* sermons" be the order of that *holy day*, instead. The society, formed *to do good*, must not send its agent abroad to work on the Sabbath. So He, who 'went about doing good,' was denounced by the *ancient* Pharisees, for healing a man on the Sabbath day, and thus *desecrating* it. What is *benevolence*? Good will. "Good will towards men." Its agents must not work on the Sabbath—for they will desecrate it. The day is too holy for works of good will towards men. The purpose of the advent, as announced by the heavenly host to the Bethlehem shepherds—is too unholy for the Sabbath day,—which is devoted, by our modern divinity, to "regular evangelical sermons."—We think there is too much propriety in the *contrast position*, in which the Boscawen church rule here places "benevolence" and "regular evangelical sermons." They are too much at odds with each other—A "regular evangelical sermon" has too often, in our times, no tendency to enlist men in favor of the practices or the preaching of Christ.

This rule is aimed at anti-slavery. But for caution's sake it had to exclude from the pulpit and the Sabbath, *every species of benevolence*. "Good will to man" in all its aspects, must be shut out of the meeting-house—lest, if any of it be allowed to enter, anti-slavery must be admitted preeminently.—So the New Hampshire Legislature voted to shut every thing out of the Representative's Hall, but legislation to keep liberty out.

Are the East Boscawen church prepared to gag their new Meeting House and the Sabbath day, with such a rule as this? Shade of Samuel Wood!

The very next Rule is the one we published last week, denouncing slavery and declaring the solemn obligation of the church and members to protest against it in all suitable ways. Did brother Tracy bring on this rule 10 immediately after the other, to show that he was *not* thinking of *anti-slavery* when he presented the other?

We are constrained to say to brother Tracy and his church, that their 9th Rule is a pro-slavery fetter on Liberty and their duty to God and man. And that Rule 10, is a solemn mockery with men, who do not mean, when they adopt it, to protest against Slavery except in unmeaning and faithless words.—Actions speak louder than words.—Practice under the Rule shows the meaning of those who pass it.—What protest have the East Boscawen church entered, and what influence exerted, since they adopted that Rule, nearly two years ago? We ask them, in behalf of their brother in bondage, and of the cause of Christ suffering under their position, and we have a right to their answer.

### Letters from Agents.

*For the Herald of Freedom.*

Sandown, Dec. 22d, 1839.

Brother Rogers,—I seldom find time to write any thing worthy of a place in the Herald, so richly supplied by able correspondents. I find all my time employed in lecturing. Since I saw you at Portsmouth, on the 28th of Nov. I have given eighteen lectures;—most of them two hours long.

From Portsmouth I went to Greenland, and lectured on Sabbath evening in the Methodist house, and on Monday in the Congregational house. The houses were open, and the hearts of both the ministers wide open, to receive me. From there I went to Lee, and was made right welcome, in the family of friend Cartland.—Here one is *made* to feel he has found the *true* friends of the great *family* of man. The account of our meeting there has been furnished by brother Perkins. From Lee I went to Danville on Friday, and lectured in the evening to a respectable congregation. There are some true friends to the slave in Danville, though but little has been done. The Freewill Baptists are the only denomination of christians who maintain public worship in town. Their pastor I found possessing the excellent spirit which so generally pervades that denomination on the great question of *human rights*. I lectured four or five times while at Danville, and though the rain poured down in torrents on two of the evenings, yet, the congregation was quite respectable, though much smaller than it would otherwise have been. I next lectured in Plaistow to good and attentive congregations. From there I came to Sandown, intending to lecture on Sabbath evening, but the great storm of snow prevented me. On Monday, I found myself unable to do any thing for the slave, only in private circles. On Tuesday I rode quite extensively, to let the people know that I should lecture, as had been previously announced, in the evening. On Wednesday I made my way thro' drifts and piles of snow, to Chester, in order to lecture in the evening. Through the badness of the travelling, I was all the afternoon in getting about six miles. Here, I called on that *far known* friend of the slave, the Rev. Mr. Sargent, and was greeted with as much apparent pleasure, by his kind family, as an old and intimate friend and acquaintance could be. On that evening I lectured at a school house, near the pond,—the next evening at Mr. Sargent's meeting house. On Friday and Saturday I lectured at the Street, in the vestry belonging to the Rev. Mr. Clement's church. Saturday evening was a good time. I labored to show the duty, responsibility and guilt, of the north. I showed them slavery could be reached *morally* and politically. I found a welcome, from many of the most intelligent inhabitants of the place,—sold a number of "Slavery as it is," and left, feeling good had been done, and the seeds of truth sown on a rich soil.

Sabbath, A. M. I preached for the Rev. Mr. Sargent, from Acts i: 10, 11. Here are no padlocks,—no gags,—all is free. I felt while addressing them, the force of that passage which was spoken by the inspiration of the Holy Ghost, "Where the spirit of the *Lord* is, *there* is liberty."

In the P. M., by request, I preached at the Methodist house for brother Stearns. The greater part of this church as near as I could calculate are abolitionists, though some stand fixed in their opposition, demonstrating the correctness of the proverb—

"A man convinced against his will,
Is of the same opinion still."

One of this class, a member of the church, hearing my name announced as the speaker for the afternoon, and thinking I should allude to the poor slave in my prayer or sermon, took his family and made off with all speed. Whether he feared my preaching would bring them to the North, or make them cut their masters throats, I did not learn. As it turned out he had his fright for nothing, as I did not allude to the subject in my sermon at all, though I tried to remember them in my prayer. In the evening I lectured in the same house to a good congregation. Our friends here are of the right stamp. They paid over to me $14,19, $2,36 of which was paid from the funds of the Young Ladies Society. I have no "regrets" to tell of, save a regret that I am able to do no more in the cause of bleeding humanity. Truly, the harvest is great but laborers few. New fields are opening to me constantly.

I think of leaving this County soon and making my way through Hillsborough and Cheshire. Much remains, however, to be done here.

Finally, as the dying Wesley said, let me say to you, "the best of all is, God is with *us*."

In haste, yours for the slave,

WM. H. BREWSTER.

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Dear Brother Rogers,—Since we parted at Boscawen, I have done next to nothing for the slave, having been blocked up in snug quarters by the storm. We had an appointment last eve, but the snow prevented attendance. The feeling in this place is excellent. Let it be kept alive by setting our women to work, and it will become the Lynn of New Hampshire. We have failed, in neglecting the *Women*. They are the hope of our cause. New Hampshire has daughters whose sympathies will reach round the globe, if they can but be released from the shackles of the Priesthood and the brotherhood, and enjoy liberty to obey the promptings of unsophisticated nature. The sweet melody of their voice will be more terrible to the guilty slaveholder than the roar of cannon, on the glitter of the burnished steel. How different would have been the result of our meeting on Boscawen Plain could the voice of woman have been heard. Could Boscawen women have spoken, the doors of their temple would have opened to receive the advocates of God's crushed and bleeding poor, even though "The devil holds the key." Satan would have been vanquished by the power of love, and Boscawen spared the disgrace of a *christian* mob. We must establish sewing circles for the benefit of the Anti-Slavery cause in every town, and supply them with our choicest publications. This is one of the best means for diffusing light and awakening an interest in behalf of the oppressed. Let our women be made acquainted with the forlorn condition of our enslaved sisters, and their voices will not be hushed, nor their hands idle, till the last slave goes free. Are there not some women at Concord, who will aid us in establishing sewing circles throughout the county? Plans and suggestions addressed to our sisters, either through the Herald, or by private correspondence, will, I have no doubt, be gratefully received. I like the idea of a Fair at Concord. It will take well with the women in this county. Let it be a County Fair, and let every woman in this county have the privilege of contributing to it. But Concord women must take the lead. For the slaves' sake speed them on. If possible, let us have your aid at London and Chichester next week. We greatly need the benefit of your wisdom and experience. I wish you to engage Bro. Hatch to lecture at Loudon Mills on Sabbath eve next, if possible, and send me word. We shall need the assistance of Bro. Kent.

We must have a Depository at Concord forthwith. The cause is suffering for want of it. Unless you obtain the publications of the Society soon, I shall be under the necessity of sending to Boston. Keep your Committee awake. It is no time to sleep while the slave is in chains.

Yours in the cause of Liberty,

S. S. FOSTER.

Canterbury, Dec. 19, 1839.

*For the Herald of Freedom.*

Friend Rogers,—It has pained me of late to see in your valuable paper so much discussion about new organization and old organization; (1) it is a lamentable fact that the friends of the oppressed have fallen out by the way; thus verifying the prediction of our opponents; and it does appear to me that the poor slave has reason to say, deliver me from my friends; for while our enemies with mobs of brick bat and rotten eggs were helping forward the good cause of emancipation, it is a sad thing to see it retarded by dissension among ourselves.

I think there is not much danger of the main principle of the new organization, spreading among the Abolitionists of New Hampshire; they will find a few advocates, and what matter it if they do; (2) if such will not work on the old platform, let them work in their own way; only let them work. (3) Let us remember while we are discussing minor points (4) that the poor slave still lingers in his chains; exposed to the cruel driver's lash, to be sold and separated from his family, to be driven like a beast of burden to his unrequited daily toil, half starved, denied the privilege of saying to his own master I am a man and a brother, deprived of the power to protect the wife of his bosom from insults against her chastity, or to prevent the violation of his bed; frequently hunted down with blood-hounds, or more mercifully shot dead, for attempting to flee from his miseries.(5) Let us feel for them as ourselves, and whether others go right or wrong, let us do our duty as in the light of the great day of judgment when we shall meet both the slave holder and his victim, each alike to answer for the deeds done in the body.

For myself, I hope to live to see slavery abolished in every State in the Union; for the attainment of this object I will use my elective franchise, for this I will give of my substance as God prospers me, for this I will pray.

JOHN B. WOOD.

Somersworth, Dec. 16th, 1839.

(1) It has pained us no less than our beloved brother Wood. But we saw and felt the utter necessity of it. The alternative came upon us either to warn our unsuspecting readers against this new organization or to see that insidious principle undermine and paralyze our fine old association. We were aware it would offend many and shock some, to see us in direct conflict with professed abolitionists, and *clergymen* too, for whose office we all entertain such deference. And especially as the subject of our difference has not become generally fully known to our anti-slavery friends. We were aware of this—but we shall be faithful to our friends and the cause whoever may be offended. They will approve us for it in the end.

(2) No matter, if they would withdraw frankly and give the true reason. We can spare them much better than not. But they will not so withdraw. They will mislead some who ought to remain. We think if we can apprize our real anti-slavery friends of the true merits of the withdrawal—the desertions be they more or less of our nominal force will leave us altogether the stronger.

(3) If they cant work *on* the old platform, they will work *under* it—to undermine it and demolish it. For let our brother Wood take notice that this novel organization is not *auxiliary* to the old, but a *substitute*—a *superseding* organization. It will go to work at once to seduce every county and town society from its auxiliaryship. In Massachusetts it was not content with withdrawing and working by itself, for the slave. It must work *for* itself as well as *by* itself, and its policy has been to transmate the old auxiliaries into *abolition* societies. Why is all this? If those seceding brethren withdraw only that they might *work by themselves*, why do they labor to revolutionize other societies auxiliary to the one they deserted? Cant they *work by themselves* without all this. If we have a new organization in N. H. it will if it can muster numbers enough endeavor to *new organise* every county society and form (or reform) organizations in all our towns. We think however they will hardly muster force here beyond the old "clerical appeal" in Massachusetts.

(4) Our brother Wood would not call that a "minor point" which he thought went to the very *structure* of our anti-slavery platform.

(5) All this he must continue subject to, until freedom is *asserted and triumphantly maintained here at the North*. Slavery began with the colored man and has extended to us. We are at once treated as he is, and estimated as he is, whenever we venture to assert his right to freedom. The instant we assert this, our own is denied and trampled on. Freedom must begin then with *us*. It must begin too in the church. And to suppress it there is the purpose we fear of this new *dispensation*. There are men now in position with this organization who do not fellowship it in all its aims and all its character. These men are out of their places. Our brethren must not restrict men engaged with them in any opinions they may see fit to entertain on subjects aside from the doctrine they are advancing. Let men be free. Let freedom be *sacred*. As soon as it becomes so and is acknowledged so it will give deliverance to the slave. You cant deliver the slave, so long as there is *no freeman in the land*. He cant have liberty, so long as no man can have it. Slaves cant abolish slavery. Our first work then is to shake ourselves free. This will qualify us for the work of abolition, or rather this is itself the work of abolition. Self emancipation here will overthrow American slavery. One man made free and his *independence acknowledged* and there can be no slaves. As there can be no freedom while one single man is in admitted and tolerated slavery, so there can be no slavery after a single man has become allowedly free. These positions we think are capable of clear demonstration. Nothing is truer than that the principles and character of this nation must be radically changed before it will yield freedom to a single individual.

*For the Herald of Freedom.*

Dear Friend Rogers—Some time since, I sent you an article touching the new organization in this State. I felt constrained to do so from the fact that you were so often inserting in the Herald what I believed to be erroneous and distorted views of that subject. All the consolation I have had in the case is quite a protracted review of the article in advance of its publication. And this too, while, in the mean time, you have allowed the insertion of such senseless, frothy, and I may say false declamation as that over the signature of "A voice from Epsom." If you think such a course, thus reviewing articles without publishing them, according to editorial and abolition etiquette, why, then I yield. I have no doubt of the goodness of your heart, but I think you err in allowing so much in your paper on that subject. Should a new organization be got up in New Hampshire, I shall be constrained to charge your own self with the principal instrumentality in producing that result.

I have no objection to your "speaking." You may "speak" if you choose. But if you insist upon speaking on that subject be fair and allow us who differ from you in opinion to speak also, if you please, sir. Yours, &c.

DAVID ROOT.

North Hampton, Mass. Dec. 19, 1839.

—

It is with grief that we find ourselves and our cause in such relation to our beloved and highly respected brother Root, as is indicated in the foregoing letter. We publish it and leave it to the operation of his own mind and heart to see that the cause of liberty does not farther suffer on his account. He *must* see that the slave cannot be delivered by shackled operations. *Free* efforts alone can accomplish the slave's liberation. Brother Root's organization is in derogation of free and unfettered action. We trust he will see it and though it may be a severe tax upon his pride David Root will pay the tax. We feel assured he will. He can't be so changed from what he was and what he is as to refuse to vary his position and refuse to acknowledge a misstep when he shall observe, as *his* eye must ere long observe, that "new organization" is incompatible with liberty.

Our esteemed brother says "should new organization be got up in New-Hampshire, he shall be constrained to charge our own self with the principal instrumentality in producing that result."

In regard to this we would suggest to brother Root, whether if new organization be *desirable*, it should be *charged* upon any body. Ought it not to be matter of *credit* rather than of *charge*. If new organization in New-Hampshire be needed for the good of the cause, ought it not to be produced. Ought it not to be "got up?" And should we be instrumental in getting up, should we not be entitled to praise rather than censure. And is not this remark of brother Root an indication of his instinctive opinion of "new organization"—that it is an *evil*—a mischief—a "result" to be "*charged*" upon its *instrumentalities*.

*For the Herald of Freedom.*

### Communion with Slaveholders.

Can we commune with thieves and robbers, whoremongers and adulterers? if not, how then can we consistently commune with slaveholders? The southern church have taken the ground that the bible sanctions slavery, and we believe that slavery engenders all these crimes; here an issue is joined; which shall yield, if we admit the slaveholder to our communion, can we consistently discipline one of our own members, for either of the above crimes? I think not. But says an objector, there are many pious slaveholders who would not commit adultery, or rob, or steal. But have not the southern church undertaken to shield all who do commit, or cause to be committed, these crimes? is she not then as guilty as the very criminal? And again I would ask if the pious slaveholder does not exert the same influence in favor and support of the horrid system of man-stealing, soul-selling, God-dethroning, that the moderate drinker does to the cause of intemperance? Now brother Abolitionists, let us agitate this subject and keep agitating, and should it be that you are a church member, so much the more responsible your station; you may say you are alone in the church, so much the more need that you work; cite your church to their constitution or code of laws, (the bible,) which they are not at liberty to violate. If you persevere you will succeed; it must come to this, the church must withdraw fellowship from slaveholders. The sin of slaveholding must be weighed in the same balance with other sins. We shall never free the slave, while we greet his oppressor with a holy kiss; let the northern church become purified in this respect, and she will pour down such a flood of light upon the south, that her domestic institutions will melt away like ice beneath a tropic sun.

J. B. W.

Somersworth, Dec. 16th, 1839.

*For the Herald of Freedom.*

Portsmouth, Dec. 21, 1839.

Mr. Rogers—I know not by what authority some gentlemen have brought the name of the Rev. Edwin Holt, pastor of the North Parish in this town, before the public, for the purpose of commenting upon his private opinions respecting the subject of slavery. Clergymen, I presume, have an undoubted right to the free and independent exercise of their opinions upon this important subject, and ought to be treated with becoming respect, instead of severe animadversion or abuse. The abolition cause would be weakened, instead of strengthened, by the abuse of clergymen, or any other class, on account of their opinions. It can be sustained only by rational argument. Unkind personal allusions should be wholly discarded. I need not attempt to vindicate the opinions or the moral conduct of Mr. H. against the surmises or insinuations, which have been made. He holds an elevated rank among the clergyman of New England, possesses talents and literary qualifications of the first order, and while he seems to be perfectly independent in his opinions, he expresses the same in such a manner as to give no offence to fair and honorable opponents. While I protest against the assumed right to call in question his sentiments respecting slavery, yet, as much has been said, perhaps without any evil intent, I take the liberty to inform you, although I have had no recent conversation with Mr. H. that he is an abolitionist, or in other words an opponent of Slavery—that since his settlement in this town, he delivered a discourse to his parisioners against Slavery,—and that I noticed recently that his name was affixed to a petition, which I also subscribed, to Congress praying for the abolition of slavery in the District of Columbia, &c. &c, the inter State slave trade. I believe that his parishioners generally are abolitionists, although the number who belong to an abolition society, is not numerous. I think that Mr. H. is not a member of such a society, nor is it necessary that he should be, in order to be an enlightened, liberal, and rational abolitionist. Thousands in this State are abolitionists, who are not members of a society. All are abolitionists, who ardently desire the total abolition of slavery in our Union.

Your correspondent "charges Mr. Holt with direct slave trading." This general accusation is uncandid and ungenerous, to say the least. I observed that he petitions Congress for the abolition of the slave trade. Thus you have his opinion. Mr. H. formerly lived in a slave State. It has been said that he owned a female slave there. He had a family. A servant was as necessary to do his household work there, as servants are for similar purposes here. There are perhaps some unenlightened abolitionists in this quarter, who do not consider that he could not in the region where he then lived, live a white female domestic. In whatever country a person with a family happens to live, he is under the imperious necessity to submit to some of the local usages and customs. I know not that he owned a slave, but admitting that he did, we may feel warranted in the inference, from the amiable and christian character of Mr. Holt, that the slave was treated with kindness and humanity. If so, Mr. H. deserves no reproaches on that account, much less the foul accusation of being engaged in the vilest of all traffics, the *slave trade*. To avoid prolixity, I omit stating other circumstances showing the necessity, in certain cases, of having a female slave cook in a slave State. The way to avoid it, is to move out of such a State. That Mr. H. did. His present parishioners have no accusations to prefer against him on that or any other account. Such is their good will, affectionate regard, and kind feelings towards him, that I believe they would deem any personal attack upon his reputation as not flowing from a true christian spirit.

Respectfully yours,

W. CLAGGETT.

Stoneham, (Ms.) Nov. 11, 1839.

N. P. Rogers.—Dear Sir, I wish my paper stopped, when the year is out that I subscribed for. If you will look back and see what you have written and printed for your readers, within six months, and say you have been a better friend of the slave than hundreds of the new organization folks, you may say it and publish it at your own expense not mine. See what you said on the N. H. resolutions last summer, what you have said of Mr. LeBosquet, Mr. Colver and many others; think of the statement that slavery is not the creature of law, and yet urging people to petition government to stop the operation of slave laws.(1) You profess to be a great friend of law and order, but where in all the papers of the day can you find an article more calculated to lead the people to trample the law under foot than your answer to Mr. Campbell on the militia law. If you have a right to trample that under foot, I have a right to do the same with the temperance law(2) another man has a right to resist the law that makes him educate his children; and carry out this principle and where are we. As much as you say about our soldiers being duellists and our law a piece of tom foolery, I believe that you would for ten dollars lay your scruples aside and plead like a lawyer for the state to have the law enforced upon any delinquent. The new organization has got into a bad box; it cant go before, it cant go behind, nor on either side. They are like your Concord folks, wanting the privilege of building a rail-road to Lowell, but cant build within five miles of the Nashua road. The new organization folks cant have a new road to carry the same kind of merchandise on because your road was built first, they cant go along side even on their own road. I am a member of a society that is auxiliary to the Massachusetts A. S. Society, but I am sick of the wrangling and nonsense of the old society, so please stop the paper now sent to

MARCUS WOODWARD.

(1) We assure our Stoneham friend (who is evidently well *organized*) that we never urged petitioning for the repeal of slave *laws*—but for the *abolition of Slavery*. And we never asked that it should be done by any *new law*. We have always thought the *law* well enough now.

(2) We can readily conceive of our friend's doubts as to a *Temperance* law—one who loves the Militia, cant be very passionately enamoured of *Temperance*.—We are not surprised that our friend is unsatisfied with the Herald of Freedom—we think he has a consistent taste.

## Protracted Meetings.

The Merrimack County Anti-Slavery Society will hold meetings as follows, viz:

At Chichester, commencing on Monday, 30th instant, at 2 o'clock, P. M.

At Epsom, commencing on Thursday, 2d January, at 2 o'clock, P. M.

At Pittsfield, commencing on Monday, 6th January, at 2 o'clock, P. M.

At Northfield, commencing on Thursday, 9th January, at 2 o'clock, P. M.

The meeting at each of these places will continue three days. The friends of the cause in neighboring towns, are requested to attend and assist in these meetings.

S. S. FOSTER, Agent.

☞ The ANTI-SLAVERY MONTHLY CONCERT of Prayer will be held at the Baptist Vestry, next Monday evening at half past six.

☞ The usual Tuesday evening Conference will be dispensed with.


## BOARDING SCHOOL, at Weare, N. H.

ARRANGEMENTS have been made to continue this Institution during the present year, under the care of ENOCH, and LYDIA BREED, as Superintendents, and MOSES A. CARTLAND, principal Teacher. Pupils will be admitted at any time when they choose to enter; and while at the Institution they will constantly be under the care of the Superintendents or Teachers. Parents who wish to place their children here, are assured that every effort will be made to promote their happiness and improvement, and guard their habits and morals.—The quiet and retired location of the School renders it a very appropriate situation for study, while, at the same time, it is free from idle and vicious company. Pupils will always be required to obtain permission either of the Superintendents or the Teachers whenever they wish to leave the neighborhood of the Institution.

Claiming the privilege of departing, in some degree, from the common routine of *mechanical* study and recitation, the teachers will aim, by a course of social and familiar instruction, to discipline and improve their pupils with direct reference to the *practical* duties of life.

The English branches, usually attended at Academies, will be taught at this Institution.

TERMS.—Board and Tuition for boys, $22.00 per quarter (12 weeks)—for girls, $20,00. Each pupil may furnish his own class books, or they will be supplied at the Institution for one dollar per quarter. Each boarder is required to furnish his own towels and lights.

MOSES SAWYER,
DANIEL PAIGE, Jr } Committee.
ABIJAH JOHNSON

Weare, N. H. 1st mo. 1st, 1840. 3w*

## POETRY.

### The Pro-Slavery Priest's Sermon.

*("Let brotherly love continue.")*

"Let brotherly love your hearts unite,"
Cries the crafty priest in tones of might,
Though a people's wrongs in thunder speak,
And the wail of woe is loud and deep,
And the galling chain to man is bound,
And deep grows the horrid wound,
And the iron, deep in the soul, is driven,
And the cry of despair is raised to Heaven;
Still let, my brethern, your hearts unite,
For the Church demands it, wrong or right."

"Let brotherly love your hearts unite,
And gird your loins for the holy fight,
'Gainst the mother's tears and dark despair,
As from her arms her hopes you tear,
'Gainst the conjugal ties by tyranny riven,
And the broken laws of avenging Heaven,
Yea, brutalize the human mind,
And blot from man the soul divine,
Still let, my brethren, your hearts unite,
For the Church demands it, wrong or right."

"Let brotherly love your hearts unite,
Though the Gospel throw its holy light,
On the brother bound by the galling chains,
And bid you snap the bond in twain,
And bind up the wound by tyranny given,
And point the darkened soul to heaven,
And teach him to raise the voice of prayer,
To his God and thine, who dwelleth there.
Still let, my brethren, your hearts unite,
For the Church demands it, wrong or right."

"Let brotherly love your hearts unite,
Though a country's violated right,
And a Constitution's broken law,
Contempt and shame upon you draw,
And the scorn of man and the curse of God,
Rest deep on the land by tyrants trod,
And the avenging bolt of Heaven fall,
And Freedom's light extinguish, all,
Still, still, my brethren, your hearts unite,
For the Church demands it, wrong or right."

*From the Philanthropist.*

### The Blind Boy.

A Virginian, on his way it is supposed to Missouri, was recently passing through this State, with two women and their children, held by him as slaves. The elder of the two women had been torn away from several of her children who were left behind in Virginia, in slavery. One of them, a helpless blind boy, her brutal master sold from her, for the paltry sum of *one dollar!* For this wretch, a certain portion of the community in Clinton and Warren counties are striving to excite a great deal of sympathy because in passing through them, the slave-women whom he had brought into the State and attempted to hold as slaves, in defiance of its Constitution, were prevailed on to leave him, taking their children with them.

Come back to me mother! why linger away,
From thy poor little blind boy, the long weary day?
I mark every foot-step, I list to each tone,
And wonder my mother should leave me alone.

There are voices of sorrow and voices of glee,
But there's no one to joy or to sorrow with me;
For each hath of pleasure and trouble his share,
And none for the poor little blind boy will care.

My mother, come back to me! close to thy breast
Once more let thy poor little blind one be press'd;
Once more let me feel thy warm breath on my cheek,
And hear thee in accents of tenderness speak.

O, mother! I've no one to love me—no heart
Can bear like thine own in my sorrows a part;
No hand is so gentle, no voice is so kind,
Oh! none like a mother can cherish the blind.

Come back to me mother! why linger away,
From thy poor little blind boy the long weary day?
I mark every footstep, I listen to each tone,
And wonder my mother hath left me alone.

Poor blind one! No mother thy wailing can hear,
No mother can hasten to banish thy fear:
For the slave-owner drives her o'er mountain and wild,
And for *one* paltry dollar hath sold thee poor child.

Ah! who can in language of mortals reveal
The anguish that none but a mother can feel,
When man in his vile lust of mammon hath trod
On her child who is stricken and smitten of God!

Blind, helpless, forsaken, with strangers alone,
She hears in her anguish his piteous moan;
As he eagerly listens—but listens in vain,
To catch the lov'd tones of his mother again.

The curse of the broken in spirit shall fall
On the wretch who hath mingled this wormwood and gall,
And his gain like a mildew shall blight and destroy,
Who hath torn from his mother the little blind boy.

M. L. B.

## MISCELLANY.

### Colonization.

The Managers of the New Hampshire Colonization Society met at Concord on the 28th ult. Present—Samuel Fletcher, Esq. Rev. Asa P. Tenney, Hon. Joshua Darling, Rev. A. Burnham, Rev. Isaac Knight, Rev. Isaac Willey, Rev. Benjamin P. Stone, Hon. Samuel Morrill.

Prayer was offered by Rev. Mr. Willey.

The Committee to prepare business reported, and the following resolutions were unanimously adopted:

1. That we recommend to the friends of Colonization, in the several towns throughout the State, to form local associations, auxiliary to the New Hampshire Colonization Society.

2. That a circular, embracing the form of a Constitution for local associations, be prepared and sent to the several towns in this State.

3. That local associations be requested to send delegates to the next annual meeting of the State Society, to be holden in Concord in June next.

4. That the local associations be requested to circulate information upon the subject of African Colonization; and for this purpose would recommend "Freeman's Plea for Africa," and "A concise History of the Colonies," by Judge Wilkeson. Also—the African Rrepository, a semi-monthly publication by the American Colonization Society in Washington, D. C.

5. That, whereas the successful operation of the Society require pecuniary aid, it is recommended to the friends of the cause to take such measures, in their respective towns, as they deem most expedient to procure such aid, and transmit the same to Mr. George Hutchins, Treasurer of the Society at Concord.

Hon. Franklin Pierce, of the U. S. Senate was appointed delegate to attend the next annual meeting of the Parent Society at Washington.

Samuel Fletcher, Esq. Hon. J. Darling, and the Secretary were appointed a committee to make arrangements for the annual meeting in June next.

E. K. WEBSTER,
*Sec'y. N. H. Col. Soc'y.*

Hill, Dec. 2d. 1839.

N. B. Freeman's Plea, 350 pages at 62, and 70 cts.; and Wilkeson's History, at 25 cts. may be had of Samuel Fletcher, Esq. or at the Bookstores in Concord. The African Repository, at $2 per annum, by applying to the Secretary, or directly to the publisher, James C. Dunn, Washington, D. C.

*Mathematical.* How long will it take the man with a wooden leg to catch a hare, provided the hare gains 3 feet at every bound, and takes 20 bounds per minute?

*Whig and Ægis.*

*From the Christian Panoply.*

### Sale of Spirit in Grafton County.

The following article is addressed to the President of the State Temperance Society. We are truly glad there is so much evidence that our friends are beginning to wake up and look around themselves. While they have slept the enemy hath done this—set up ten rum establishments!

To the Hon. Joshua Darling. President of the N. H. Temperence Society.

*Dear Sir*:—The following list will show you the number of places in the County of Grafton where ardent spirits are sold.

| | | | |
|---|---|---|---|
| Alexandria | 2 | Holderness | 2 |
| Bath | 7 | Landaff | 1 |
| Bethlehem | 2 | Lebanon | 6 |
| Bridgewater | 2 | Lincoln | 1 |
| Bristol | 4 | Lisbon | 6 |
| Campton | 1 | Littleton | 8 |
| Canaan | 5 | Lyman | 2 |
| Coventry | 0 | Lyme | 3 |
| Danbury | 1 | Orange | 0 |
| Dorchester | 2 | Orford | 6 |
| Ellsworth | 0 | Peeling | 0 |
| Enfield | 9 | Piermont | 3 |
| Franconia | 3 | Plymouth | 1 |
| Grafton | 3 | Rumney | 4 |
| Groton | 0 | Thornton | 3 |
| Hanover | 4 | Warren | 3 |
| Haverhill | 9 | Waterville | 0 |
| Hebron | 1 | Wentworth | 3 |
| Hill | 2 | | |

Total 109.

Increase during the year 10.

The above list includes stores, taverns and grog shops. To this list may be added many places where a jug of alcohol is kept as a 'medicine and for mechanical purposes;' also a number of places where the alcholic jug has given place to kegs of rum, brandy and gin, which are kept 'for sickness' and are sold 'very prudently.' From all the information obtained it appears to be a melancholy fact that intemprance is increasing in this county, while very little effort is made by the friends of temperance to check its progress. What shall be done?

WILLIAM GREEN.
For the Committee.

Plymouth, Nov. 1839.

If it be the fact that intemperance is increasing in Grafton county, the same is probably true throughout the State, and it is high time that the friends of temperance should begin to awake from their slumbers and search out some effectual way to stay the progress of the mighty destroyer. 'What shall be done? Shall we petition the Legislature for a law prohibiting the sale of spiritous liquors?—This has been done repeatedly and what has been the result? The legislature has indeed taken some notice of the subject and enacted one or two laws designed to diminish the evil, but it still exists no wise restrained. And even should the sale of ardent spirits be prohibited entirely by law, it would avail but little while public sentiment on the subject remains as it now is. Experience shows that no legal restraints can effect a reformation of the morals of community when there is a balance of public sentiment against such a reformation. We have laws against the profanation of the Sabbath, profanity, &c., but who now among the thousand Sabbath breakers upon the high ways is made to 'reverence the Sabbath' by law? who is restrained from profane swearing by law? where is the terror of the law when the 'sovereign people' say in effect there shall be *no* law? The truth is, if we would give power and efficiency to legal restraints as a means of promoting the public morals, we must strive to make the transgressors the minority, in other words, to create a public sentiment decidedly in favor of the proposed reformation, and this can only be brought about by moral means. We say then, in answer to the question 'what shall be done,' to promote the cause of temperance, we must make use of the same moral means, which have hitherto been used with such glorious result. On such means alone we must rely, especially for the present. When Temperance principles and temperance feeling predominate in the land, and not till then may we make laws that will be respected and enforced.

S * * * *

*Caution.*—The Post relates a melancholy instance of the evil effects of Kreosote, when injudiciously administered. Miss Eliza D. Magoon, aged about 17 years, daughter of Mr. N. S. Magoon, of Boston, called upon a dentist, for the purpose of having a tooth filled. The dentist wished to destroy the nerve of the tooth, and for that purpose applied Kreosote, some of which ran down her throat. The lady returned home in great distress, in which situation she lingered until Wednesday last, when she died.

### Colored People in Ohio.

The Editor of the Colored American, in his late tour through this State has gathered the following statistics, respecting the colored people. There are in this State about 10,000, of whom 3000 resside in Cincinnati. The balance are scattered through the rest of the State. The most part, however, reside in the Southern half of the State. The most of the adult population are emigrants from the slave states, and undoubtedly three fourths of them are from Virginia, and the rest from Kentucky. Of those who live in cities, especially in Cincinnati, some are mechanics. Of those who live in the country the most are farmers—some independent farmers. Numbers of them sell annually 800 or 1000 dollars worth of pork of their own raising. One man in Jackson county, a year or two since, had on his farm upward of 50 stacks of hay, the products of one season. And in ordinary seasons for corn, he has been in the habit of raising from 1500 to 3000 bushels of corn, and other things in proportion. This man was once a slave, and bought himself. Does this look like 'not taking care of himself?'

Most of those who have made a profession of religion belong to the Methodist and Baptist denominations. And the editors of the Christian Advocate thinks it next to impossible to establish any other sect among the colored people west of the mountains.

The most of the population here are ignorant. Probably two thirds of the adults cannot read. Efforts have been made to establish a school fund for their benefit. Some considerable interest is felt among them on the subject of education.

### Tracts and Newspapers.

A minister in Virginia mentions as a very pleasing feature in a revival which has been sometime progressing in his church, that there is an increasing desire for information on religious subjects, in consequence of which he is making frequent sales of religious books. We fear that this is a subject to which many ministers are not sufficiently attentive, and are therefore not prepared to satisfy this demand where it exists, and to implant it where it is wanted. A few small tracts, placed in the hands of a young convert, may not only be the means of much immediate good, but may animate the depressed, and fortify the tempted, when the hand that gave them is mouldering in the grave. The volumes published in the volume enterprise of the Tract Society, furnish valuable reading in a substantial form. And last, though not least, a good religious paper is the cheapest and most attentive instrument by which many valuable truths can be circulated in the community,—*Cross and Baptist Banner.*

[What does the Cross think of those two hundred thousand church-members in the United States, who are prohibited by their masters from reading a tract, or even the Bible. Have they no 'desire for information on religious subjects,' and no spiritual interests to be promoted by the privilege or jeoparded by the refusal of books and newspapers? Is there any wrong—we mean such wrong as a Christian ought to speak against and try to remove—in the system which requires such measures for its security? If he who first gave sanctity to the 'Cross' were again on earth, with whose ranks would he identify himself—with the pharisaic planters and divines, who have taken away the key of knowledge from the poor, or with those helpless ones in the form of a servant, who would 'search the scriptures' gladly if they could? And now, whose sympathy and approval is the modern 'Cross' and its adherents most anxious to receive, that of the slaveholder or of the slave? Let a diligent examination of its columns testify.]—*Ewan.*

*From the N. O. Bulletin of Nov. 30.*

*Outrage.*—We learn, says the Mississippi Southern Sun, that Cook and Carter, who were confined in the jail of Scott county for murder, have been taken by force from prison, by some of the citizens of that county, and hanged! It will be recollected that they once made their escape from that jail and were retaken. They were brought to Rankin county for trial, but were remanded for want testimony. Finding that a criminal conviction could not be brought about, the people took the law into their own hands. In a civilized community such proceedings are disgraceful, and a stain upon the character of the community where they are perpetrated. We are glad to see the press of Mississippi denouncing the act as a heinous outrage, and urging the punishment of the offenders.

### A Bold Preacher.

We learn, by a recent letter from Baltimore, that a clergyman of the Baptist persuasion has been for some weeks preaching in that city, drawing around him immense audiences, of all colors and classes, both bond and free. He is bold, eloquent and impressive—rebuking a popularity-seeking and time-serving clergy—and denouncing those who make merchandize of their fellow-beings as 'men-stealers.' In one of his sermons, he took up the subject of prejudice, and 'respect of persons,' and gave many anecdotes, demonstrating the vincibility of prejudice against color. He allows of no distinction in this respect in his congregations, declaring that the God whom he serves is no respecter of persons, and that no distinctions of color exist in Heaven. We understand an extensive and almost unprecedented revival of religious feeling has resulted from his labors.—*Pa. Freeman.*

*The Corporal.*—During the American revolution, an officer not habited in his military costume, was passing by where a small company of soldiers were at work, making some repairs on a small redoubt.—The commander of the little squad was giving orders to those who were under him, relative to a stick of timber which they were endeavoring to raise to the top of the works. The timber went up hard, and on this account the voice of the little great man, was oftener heard in his regular vociferations of 'Heave away! There she goes! Heave ho!' etc. The officer before spoken of stopped his horse when he arrived at the place, and seeing the timber sometimes scarcely move, asked the commander why he did not take hold and render a little aid. The latter, appearing to be somewhat astonished, turning to the officer with all the pomp of an emperor said, 'Sir, I am a corporal!'—'You are not though, are you!' said the officer, 'I was not aware of that.' And taking off his hat and bowing, 'I ask your pardon, Mr. Corporal.' Upon this he dismounted his elegant steed, flung the bridle over a post, and lifted till the sweat stood in drops upon his forehead. When the timber was elevated to its proper station, turning to the man clothed in brief authority, 'Mr. Corporal Commander,' said he 'when you have another such job, and have not men enough, send to your Commander in Chief, and I will come and help you a second time.' The corporal was thunder-struck! It was WASHINGTON.

Here are beautiful sentences from the pen of COLERIDGE. Nothing can be more eloquent—nothing more true.

*Comfort of Children.* Call not that man wretched who, whatever else he suffers as to pain inflicted, pleasure denied, has a child for whom he hopes, and on whom he doats. Poverty may grind him to the dust, obscurity may cast its darkest mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbors, and his voice may be unheeded by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow; but he has a gem, with which he would not part for wealth defying computation, for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever sat upon a mortal's eye.

MURDER—*The Effect of Rum.*—The St. Louis Gazette of the 8th, states that a fellow living at St. Charles named Giles, in a fit of intoxication, beat his wife to death! The assault upon her must have been abominably brutal; as the poor creature, upon her body being opened after death, was discovered to have had the ribs and liver *crushed together!* Before her death she was composed enough to relate the circumstances; after which she became delirious till she died. During her delirium she was entreating her husband, supposing him still to be beating her, to desist. Her cries and piteous appeals were heart-rending. Giles, the male brute in this affair, has long been notorious for his drunken habits and savage treatment of his wife. She was a virtuous, hard-working and worthy woman; and of a good family. She had five children by him, one of them only a few months old. These, as sometimes her worthless husband—were supported chiefly by the labor of her hands.


### To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

*Dr. W. Evan's celebrated Soothing Syrup for Children cutting their teeth.*

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN A. LEIGHTON, } Concord, N. H.
WM. V. DAVIS, }

Dec. 21, 1839. 43 1y.

### Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloureaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

### New Fall Goods.

THE subscriber has just received a valuable assortment of new Goods of the latest importations—some of which are the following, viz.-

Blue, black, brown, green, drab, mixt, and other Broad Cloths
Kersey, Pilot Cloth and Peverteen for outside Coats
Buckskins of different qualities
Cassimeres and Satinetts
Silk and worsted Vestings
5-4 and 8-4 Highland Shawls
5-4 6-4, & 8-4 Merino do.
6-4 and 8-4 worsted do.
Cotton and silk, raw and sewing Silk.
Shally & fancy Handk'fs
Black & color'd Merinos
Printed Merinos
Muslin de Laines
Printed Saxony Cloths for Dresses
Alepines
Black and color'd Silks
Brown, black, and blue black Cambleteens
Also Alpacca Cloths—a new article for Cloaks
Kid and silk Gloves of all kinds
Buck Gloves for Men
Also 50 prs. Plymouth do extra stout
Bleached and unbleached Sheetings and Shirtings.

Also—Men's, boy's, and children's thick boots,—thick Shoes and Brogans; children's and ladies' Shoes; sole Leather; Porto Rico Molasses; Sugars, Teas, Coffee, Saleratus, Oil, Rice and Raisins. W. Lake Sheetings sold by the Bale. Also, Cotton Batings, a first rate article.

Wanted, in exhange for the above Goods, Flannels, Socks, Draws, and most kinds of country produce.

M. CHAMBERLAIN.
No. 3 Williams' Block Sept 14, 1839.

### New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices*; —among which are

*BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors.*
Blk and colored MERINOES, ALIPENES, Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS*, for Ladies' Cloaks; White, Yellow and Red Twilled
FLANNELS,
Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American CALICOES; Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS, Cotton Yarn, Battings, Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, by the dozen or single.

### W. I. Goods and Groceries,

Fall and Winter OIL, of superior quality. Custom made Thick BOOTS & SHOES. Country produce taken in exchange.
Concord, Oct. 26.—tf

### JAMES EATON,

MANUFACTURER OF
RIFLES, Fowling Pieces, MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.
☞ Repairing done in the best manner.
29 CONCORD, N. H.

### The Chase Infirmary,

*For the treatment of Hernia, or Rupture, Concord, N. H.*

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and in more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately reports himself whenever a reappearance of the Hernia, or too much inflammation tenders a sufficient adjustment of the instrument necessary.

Ruth's, Chapin's, and a variety of other TRUSSES SUPERSEDED, for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to their individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene.
Matthias Spaulding, M. D. Amherst.
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.
August 21. 6m

### NOW ON HAND AT Fessenden's Saddlery,

*South of the State House, Main Street.*

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS.
Concord, August 24, 1839.

### Anti-Slavery Books.

SLAVERY AS IT IS; JAY'S VIEW; BIBLE ARGUMENT, and other anti-slavery publications may be had at this Office.

ANTI-SLAVERY ALMANACKS for 1840, just received and for sale at this Office.
Sept. 28. CHASE & CROSBY.



### THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H.

TERMS.—One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

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